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Editorial Notes.

Pan-American Congress.

It has been rumored that the proposed Pan-American Congress, announced to meet in the City of Mexico in October, may fall through. A dispatch on the 20th ult. stated that Peru had officially notified the United States that she would decline to participate in the Congress, if arbitration, one of the subjects to be discussed, were to be limited to future questions. Peru has a controversy with Chile over two border provinces, Tacna and Arica, which she thinks ought to come within the scope of any arbitration treaty that might be drawn up. Argentina and Bolivia are said to sympathize with Peru in her dispute with Chile, and will decline to send representatives to the Congress if she does. We cannot believe that these rumors represent the real state of the case. Chile is one of the most advanced of the South American states; she has submitted disputes to arbitration, and we cannot believe that she will refuse to so act in case of her present contention with Peru. Nor can we believe that Peru would voluntarily cut herself off from the immense benefits of the Congress, or prevent, or threaten to prevent, its coming together, in order to compel Chile to come to terms. The whole rumor seems so irrational that it is more than probable that some ignorant or meddlesome newspaper correspondent is at the bottom of it. If the report is official, we believe that Secretary Hay will find some way to remove the obstacles, and that the Congress will not fail.

Launching of the Ohio.

The launching of the big new battleship Ohio at San Francisco on the 18th of May recalls the celebrated comparison made by Charles Sumner, in his great oration of 1845, between the old battleship Ohio, then "swinging idly at her moorings" in Boston harbor, and Harvard University, just across the Charles river. Sumner showed, at the time, that the whole available property of the university after two centuries of accumulation was less by a hundred thousand dollars than the cost of the battleship, and that the cost of maintaining the ship was annually greater than that of the seat of learning. There is no doubt that this single battleship Ohio, the new one being a continuation of the old one, has up to the present time consumed more capital than Harvard University, whose endowment has grown to something like ten millions. The estimated expense of the army and navy of the United States for the coming year would furnish the support for a year of *five hundred universities* at four hundred thousand dollars each, which is about the annual cost of Harvard. The total cost for a year of all the state common schools in the United States is

at the present time only about two hundred millions, which barely equals that of the army and navy, small as they are. The total property of all the colleges and universities in the United States for both sexes, including libraries and scientific apparatus, is less than two hundred millions, or less than the national army and navy expenses for a single year. Their total income is only about twenty-five millions per year, or only one-eighth of what we pay this year on army and navy. There is something startling in these figures. We are great boast-ers of our educational institutions and facilities. But these figures seem to indicate that we are about as much given to the things of barbarism and brutality as to the things of civilization, and that for the present at least the former are rapidly gaining on the latter. Certainly no educational event in the history of the country has ever called out a tithe of the enthusiasm manifested at San Francisco when the battleship Ohio was launched last month. "Fifty thousand people cheered themselves hoarse, the big guns of the warships boomed a salute, and every steam whistle within a radius of five miles shrieked its loudest." "Scores of prominent men from different parts of the country," congressmen, governors and others, were present, and the naval demonstration was declared to be "the most formidable ever seen on the bay." There is enough in such an event to awaken just and deep anxiety in the minds of all true American citizens.

It is an encouraging sign of the times that the younger church leaders of the country are, one after another, becoming pronounced in their opposition to war as a method of trying to settle national disputes. It is the more significant to see Methodist leaders taking advanced views on the subject. In the past it has been the exception to find one of them on the side of the peace propaganda. The majority of them have either been openly and emphatically apologists for war, or they have been entirely silent on the subject. The youngest of the Methodist Bishops, Dr. John W. Hamilton of San Francisco, elected bishop only last year, has placed himself squarely in the ranks of those who maintain that war is antagonistic to Christianity and useless in the settlement of disputes. In a recent sermon in the Sumner Place M. E. Church of Buffalo, he declared that "War is utterly antagonistic to the teachings of Christianity. It is a relic of antiquity. It is the doctrine of 'might makes right.' It never settles anything and never will settle anything." In tracing the great conflicts and clashes of nations, he showed that however complete the subjugation of one party, the appeal to arms never definitely settled a matter. Soreness and bitterness always fol-

lowed. It was only time and other influences which it brought that effected the changes for the better. Physical force, he said, never did and never would convert to harmony differences existing in the minds and hearts of men. If the newspaper report of the discourse gives a fair impression of what Bishop Hamilton thinks, he has a true and thorough Christian insight into the nature of war, and most valuable service may be expected of him in bringing the nations to the final and complete substitution for it of what Sumner called "the more excellent way."

Christian Pulpits.

No pulpit that advocates war, or is always ready to apologize for and excuse it, can be properly called Christian. We are well aware that many pulpits in the country are not open to the severe strictures of Mr. Carman as published in our last issue. Such truly Christian pulpits are worthy of all praise and encouragement, and from time to time we mean to point them out and give them their due honor. One in particular we wish to speak of now, that of the First Congregational Church at Princeton, Ill. The church has a noteworthy history. It is the oldest in the state. From its pulpit Owen Lovejoy for seventeen years declared the great Christian doctrine of human liberty, along with the other principles of Christ's teaching. This pulpit at the present time is true to the principles of peace, which lie at the very heart of the gospel. The incumbent, Rev. James H. McLaren, is a man of great clearness and vigor of thought, and is filling the whole sphere of his activities with the lofty doctrines of peace and goodwill, so preëminent in the teaching of the Master. He is the author of several instructive and interesting books, the most important of which is "Put up thy Sword," a study of war, published last year by Fleming H. Revell & Co., New York. The work has had strong commendation in the press, and is written in a style which is both striking and attractive. It is a book to put by the thousand into the hands of all classes of readers, and would do immense good if given the wide circulation which it deserves. By writing it the preacher has greatly extended the influence of his pulpit. Mr. McLaren's teaching faces but one way. It is honest to the bottom, though always kind and courteous. The truth to him is not a matter of circumstance or shifting winds. He holds that nations, like individuals, have no business to swerve in the least from the highest law of life, that of love and self-sacrifice as taught and exemplified by Jesus Christ; and that real and lasting prosperity and greatness can be found only in willing and perpetual obedience to this law. In the closing chapter on "The Ultimate Tribunal," as in other parts of the book, he utters many very weighty and striking sentences:

"Covetousness has been the cause of many an unholy war, possibly all of them. Covetousness is the great mistake of all nations to-day." "The dead nations are those which have lived unto self. The nation that shall begin to live for other nations shall begin to live forever. This is God's law . . . acting also upon the nations of the earth. By helping others rise, they also rise, to power, dominion and glory. By giving unto others they receive from others infinitely more than they give. By blessing others, they also are abundantly blessed. By dying for others, they live to die no more. But that nation which treads down others is already dead and buried beneath the ruins of those whom it has crushed."

Not a School of Virtues.

In his new book on "The Individual," the purpose of which is to show the place of the individual life in the whole of nature as we now know it, Professor N. S. Shaler of Harvard University takes strong ground against the view that war is a school of virtues. His opposition to war arises fundamentally from his position that every man's life is most valuable in the scheme of nature, and that premature death is an exceeding evil. "The idea," he says, "that the death of the young under any circumstances can be other than calamitous . . . finds its only real support among those who hold to the notion that war is a help to the better motives of man . . . They indignantly ask of those who are for peace whether they are willing to purchase it at the cost of all the hardy virtues and noble devotions which uplift our race." "The error of these unobservant persons . . . is due to the common mistake of supposing that the qualities displayed in an action are derived from the action itself . . . A man does not derive from the fight the muscular strength he may use in battle . . . His courage, his obedience, his endurance in the trials of the campaign are not bred in it; they are the product of his whole life and that of his ancestors, who gave him his nature and nurture." He draws an instructive comparison, by way of illustration, between the hardy, courageous, high-minded Swiss, who have scarcely felt a touch of war for a hundred years, and the French, "a folk of endless warring, where hardly a generation in a thousand years but has known campaigns." The result of this age-long process of endless warring, as among the other Latin peoples, is not "courage, high-mindedness, patriotic self-devotion." The reason is plain. The able-bodied young men die in battle or of diseases. "The result is the impoverishment of the nation's blood." Keep up the process for a few generations and the inevitable result is a decadent folk such "as we find among the nations who have most amply made the hideous experiment of breeding nobility by sending their best to premature death." "The fancy that war is necessary to maintain the ideals of manly courage is as mistaken as the notion that the system of the duel was required

to uphold the sense of personal honor." "Whoever would mitigate the supreme evil of untimely death, whoever would give to this naturally glad world a chance to win its happiness, cannot do better service than to contend against war . . . If we can but spare the evitable wars — those which could be avoided if all decent men saw the measure of the iniquity — the world would be safely enough at peace."

Dr. Ament's Conduct. Commenting on Dr. Ament's own statements in the *Independent* of what he did in China, the *Messenger of Peace* makes the following observations, which go to the very center of the matter from the Christian point of view:

"Whether what he did was 'looting' in the technical sense or not, we fail to see how it differs from stealing, or how upon any ethical basis he could justify the entering of other people's houses and securing a great deal of valuable property which did not belong to him, or why, having done it, he should feel injured when a protest was raised that the act was unchristian. The excuse may have been that the need was great, and that, if he did not do so, others would, who would apply it to bad uses; yet if the war spirit had not clouded his mind surely he could never have justified what he did. We do not blame Mr. Ament more than others. Doubtless many felt and acted in the same way. But this makes the whole matter the more to be regretted. Here we have accredited teachers of Christianity pursuing a course defensible upon no Christian grounds, justifying theft on the plea of expediency, and apparently considering that the endorsement of a United States Minister settled the moral question. It is an open avowal that Mr. Ament and the missionaries who agree with him show forth a Christianity based on the sword. Isn't this more worthy of Mohammed than of Christ?"

Tolstoy's Punishment. It was not strange that the Holy Synod of Russia excommunicated Count Tolstoy.

The wonder is that it was not done years ago. It has seemed an enigma to many that after his long-continued, severe criticisms he was willing to stay in the state church at all. He would undoubtedly have left it long ago but for the fact that there is no voluntary way out. The only gateway of departure is that of excommunication. The act of excommunication came at last. The Count not only laid bare the abuses of the church, its traditionalism, tyranny and cruelty, but he also opposed some of the most fundamental tenets of historic Christianity which the Russian Church holds, and which are in themselves in no wise responsible for such abuses as those which have existed in Russia. He is no doubt glad to be out of the communion. His protest is against the manner and spirit in which the excommunication was made, rather than against the thing itself. That he enjoys his excommunication, as a tribute to his moral freedom and conscientiousness, is clear from the

fact that he makes it the text from which he renews his criticisms in just as direct and vigorous language as they were ever uttered before. There was some excuse, from certain points of view, for the Holy Synod to excommunicate him. He was already essentially out of the church. But the act of the government in stopping telegrams of sympathy sent to him, while suffering from fever, is without excuse. It is brutal and inhuman, and will do much to prevent multitudes from believing that any government which can do a thing so childish and inhuman can have any good thing in it. Tolstoy has a divine right, as a good man, as a member of the brotherhood of humanity, to these telegrams of love and esteem, and no government, actual or possible, has any right to interfere with them. In the end the man will come out ahead, and not the government, and humanity will be the gainer. Tolstoy belongs to the world, and the world will stand by him against no matter what political oligarchy and religious bigotry.

Opium Traffic in China. The American Missionary Societies — Methodist, Presbyterian, Reformed, Baptist, Congregationalist, Lutheran, Mennonite, United Brethren, Christian, Moravian, and others doing work in the Empire — have sent a memorial to President McKinley, asking that on the negotiations for the settlement of affairs in China steps be taken to put an end to the opium traffic. All humane people will hope that this may be done. The memorial says most wisely and impressively:

"The position of our government is most favorable for taking the initiative in this matter. Our own treaty concluded with China in 1884, absolutely prohibiting all American citizens from engaging in the traffic, and all American vessels from carrying opium to or between the ports of China, expressing as it does the sentiment of the American people, and our cordial goodwill toward China in helping to relieve her of this traffic, gives us strong vantage ground for asking the other nations to join in this commendable purpose. As foreign nations will be urging a great extension of commercial privileges at this time, including the abolition of internal duties, and these privileges are necessary for the increase of commerce, they can most happily reciprocate what may be granted by China in this respect, by giving her their powerful help in delivering her from the multiplied evils of the opium traffic. While objections will doubtless be made by some interested parties to the great decrease of trade which will be occasioned by the interdiction of traffic in opium, it ought to be borne in mind that this traffic is one of the greatest obstacles to all legitimate trade, absorbing, as it does, more than the whole amount of the value of the export trade in tea, and impoverishing the people so that they cannot expend, as they otherwise would, large sums for the products and legitimate manufactures of other countries. The Chinese government has repeatedly declared its willingness and desire to

sternly prohibit the cultivation of the poppy as soon as foreign countries consent to the prohibition of the traffic. Such an act of humanity and justice on the part of our government at this time will greatly tend to increase good feeling among the Chinese officials and the vast multitudes of Chinese people. No one thing could have greater effect in overcoming the revengeful feelings aroused, especially in those regions of the country which have suffered most during the late troubles, and its whole influence throughout the land would be most beneficial. It would be a happy inauguration of the first new treaties of the twentieth century between western nations and China to carry out so humane and beneficial a purpose in the revision of treaties with that empire."

**Great Years
of Peace.**

In a recent address, giving reminiscences of his life and work, Dr. Henry W. Thomas of Chicago speaks in the following optimistic vein of the present great world movement and the real brotherhood of humanity in which he, and all of us, believe it will end:

"A movement so vast has the possibilities of immeasurable good or evil. The initiative period is past; the great world movement is here, and is going forward with increasing velocity. Religion has heard the call to come down from the cloud lands of the speculative to the thought and work of the real, the practical; to the question of social justice, of the rights of the people, to the religion of humanity.

"It has come to my last years to take some little part in this great struggle, the greatest known to history. I cannot hope to see the end, but having in all the past hard battles tried to stand for truth and justice, for the rights of man, having stood and worked with and for the people, that is, must be, my place now. I pleaded for Cuba, the Philippines and the Boers, and I plead for them now, not for the reign of force, of might, but for the eternal right. I plead, not for a government of aristocracy, plutocracy, in this land, but for a government of the people; not for the fabulous wealth of the few, but for the best conditions for all in the common struggle of life.

"Time and experience will point the way, and I have faith in God and faith in man that this mighty transition means at last a reorganized world for the great years of peace, of liberty, of brotherhood on earth; years of plenty, when no ragged child will wander in the streets and cry for bread; years of learning, when the paths of knowledge shall be open to all; years of love, when man shall be the helper of man; years of hope, when above the tombs of time shall shine the skies of the eternal."

**International
Labor Bureau.**

International institutions of various kinds are coming into existence so rapidly that it is difficult to keep trace of them. The latest to make its appearance is the International Labor Bureau, which was opened for business in Basle, Switzerland, on the 1st of May. The idea of such a bureau was first suggested by Mr. Emil Frey, once Swiss Minister at Washington, and afterwards President of the

Swiss Republic. Negotiations for the bureau were begun by the Swiss National Council in 1876, but the replies from other governments were all unfavorable. In 1888 the scheme was again recommended, and in 1890 the German Emperor called a conference in its interests at Berlin. But nothing was done as to agreement about regulating hours of labor, work of women and children, etc. Four years ago the subject was taken up again, but only four of the governments approached gave the proposition support. The same year, 1897, the Swiss Workingmen's Society called an international Congress at Zurich, to which they invited as guests government labor officials, factory inspectors, etc. Here the project of an international bureau of a semi-private character took shape. Similar congresses were held afterwards at Brussels and Berlin, and out of them grew the International Union for the Legal Protection of Workingmen, which met in Paris in last July, completed its organization, and arranged for the opening of the Bureau. Several governments have already recognized the Bureau, and will assist financially in its support. The Director of the Bureau is Professor Stephen Bauer, of the University of Basle, formerly professor of political economy in the University of Chicago. The Bureau will first publish a collection of existing labor laws, and will issue an international bulletin and a labor annual. The general purpose of the Union and the Bureau will be to promote better labor legislation. It is an institution that will certainly do much to promote, not only the general interests of labor, but also better international relations in general.

**The English
Peace Society.**

The Peace Society of England, founded in 1816, and therefore the oldest continuous peace organization in existence, held its eighty-fifth annual meeting on the 21st of May, in the large Friends' Meeting House, at Devonshire House, London. The meeting was presided over by the president, Sir Joseph W. Pease, M. P., and the list of speakers included R. Cameron, M. P., Alfred Emmott, M. P., Dr. R. Spence Watson, Rev. Webb Peplow and others. The annual report shows that the Society has carried on an extensive and vigorous propaganda during the year, spending more than ten thousand dollars. It deals with the war in China, the continuance of the wars in the Philippines and South Africa, and shows that the Society, by memorials to the government and appeals to the people, has exerted its full influence in favor of a speedy and fair ending of the hostilities. It also calls attention to the seriousness of the continually developing militarism, but sets over against this the ten new cases referred to arbitration during the year. The creation of the Hague Court of Arbitration it declares to be the crowning

event of the year and of the nineteenth century. Some fourteen cases of controversy are outstanding, to be referred to the Court. The Society has seven agents at work in the United Kingdom. The Secretary, Dr. W. E. Darby, has paid three visits to the Continent during the year. During the last elections the Society made special efforts to secure the return of peace men to Parliament. Over 36,000 invitations were sent out to ministers requesting them to observe Peace Sunday, to which 3,523 favorable replies were received. The Society printed during the year over 500,000 copies of peace pamphlets and leaflets, the most of which were distributed. An extensive and valuable distribution of literature was made in Paris during the Exposition through the Society's Paris agency. A similar work is contemplated during the Exposition in Glasgow this summer. The report closes with a reference to the century just ended as "the century of peace progress," during which about two hundred instances of arbitration had taken place.

War, Air and Water.

It seems now that neither air nor water below the surface is to be secure against the deadly machinations of war. In a recent editorial on the subject the New York *Tribune* says:

"It is probable that in the next European war between great nations — may the day of its horrors be far distant — balloons will play a larger part than they played in the French-German conflict in 1870, although many of them were employed while Paris was besieged. But the poet's vision of aerial navies grappling in the blue may never be realized on a vast scale; or, if fact ever takes the place of fancy, and the clash of arms between mighty hosts among the clouds rends the heavens, it is not likely to be heard by this generation at least. Tests of deadly vessels under water seem to be attracting more attention and research in Europe at the present time than the development of the possibilities of destruction that may be attained by airships. It may now be expected with reason that notable improvements will be made ere long in the construction of craft which can move swiftly and secretly under sea. Inventors and experts of exceptional ability are devoting themselves with zeal to experiments which may result in the strengthening of navies in operations below the surface of the waves. Startling feats in submarine navigation have already been achieved, but the limit of successes in that line does not seem yet to have been approached."

The *Tribune* is anxious to have the day of the horrors of a European war put off to a far distant date, and is glad that this generation will probably not hear the sound of the clash of arms between mighty hosts in the clouds. But is this a very creditable wish for a great journal which does very little to prevent the horrors which it so much dreads from occurring after its present editors and managers are all dead?

British Barbarities.

Ernest N. Bennet, in a recent issue of the *Contemporary Review*, writes as follows concerning certain cruelties inflicted under the protecting name of war:

"So-called Christian Britain indulges in rages of indignation over the atrocities of Moslems. It holds indignation meetings, and clamors for immediate chastisement upon the 'unspeakable Turk.' But Protestant sympathies have small extension beyond the boundaries of Christendom, and are without consistency even within those boundaries. No consideration, no thought is given to the natives of the Soudan, the tribes of India, the Kaffirs, who incur defeat at the hands of their Christian brethren, who are massacred while they lie on the field, when they are not left to perish in a slow martyrdom as a result of their attempt to defend themselves from an invader as savage as they are themselves.

"In view of these barbarities, they have reason who name us a nation of hypocrites. No wonder that Moslems resist the efforts of our missionaries, and that the natives of South Africa revert to their tom-tom dances and the depravities of fetichism! Are we really superior to them in the quality of mercy? We proclaim a creed of the equality of all men, bond, free, barbarian, civilized, and we outrage every law of humanity in our treatment of vanquished races. Christians, who boast of the power of their religion to elevate the status of woman and to protect the child, inflict the grossest indignities on the women and children of inferior peoples, and blow up with dynamite the caves in which the hapless, innocent creatures have taken refuge. Our creed enjoins upon us care for the sick, the bruised, the prisoner; but its adherents have no thoughts but those of cruelty for the sick, the bruised, the prisoner of other climes. And when one of our leaders falls we 'avenge' his death by a slaughter as indiscriminate, as extensive as any recorded of the cruel peoples of antiquity or of the cannibals of the Southern Seas."

Brevities.

. . . The seventh annual conference on international arbitration at Lake Mohonk, N. Y., occurred on the last three days of May. It was large and enthusiastic, surpassing in numbers all those preceding it. We shall give account of its character and work in our next issue.

. . . Vice-President Roosevelt, in a recent speech dedicating a country home for consumptives, said: "Unjust war is one of the worst things, and close behind it — I might say 'neck and neck' — is an unjust peace." Of which sagacious remark, a New York daily says that it "was about as intelligent as it would be for a man seeking the presidency of a Wall street bank to liven up the directors' meeting by firing off a pistol."

. . . Frederick W. Holls, secretary of the American deputation to the Hague Conference, had an interview with the Czar of Russia on the 29th of May, and found him just as steadfast as ever in his purposes to promote international peace by means of arbitration. The interview caused Mr Holls to feel that the work of the Hague Conference was of even greater importance than he had before believed.